

Eckhart Tolle Old Recording Source Of All Trust

[Speaker 1] (0:14 - 1:01:54)

We're not waiting for the session to start. One way to define what we mean by presence, which is a state of consciousness, is to say that you're not waiting for the next thing. And it's so normal to always wait for the next thing.

That's why many people are very rarely really present in the now. It's so habitual and normal to wait for the next thing that they don't know they're doing it. They're always waiting for the next thing.

And as soon as they go into the now, they go to sleep. But to stay awake in the now, without needing to fill it up with anything, or waiting for the next thing, because waiting for the next thing is filling up the now with stuff, which is thoughts. The next thing is a thought.

The next thing never comes, as you know. It's only always this, whatever is here now. The next thing doesn't come ever, not as the next thing.

And then to get to feel your way into the presence of now, to feel what does it to become aware of the now itself, which is a very strange thing. How do you do that? What do you mean, become aware of the now itself?

Usually people think when they're present, they are aware of what's going on. That is true. You're aware of whatever you perceive in the present moment, or whatever is happening internally in the present moment.

So that's already a step forward, if you can just be with that and acknowledge it and be there. But there's more to the now than what fills up the space of now. There's something deeper there, and that's the space itself, the space, the eternal, timeless now.

And then things appear in it and disappear. You can call it the space, you can call it the light of now, whatever word works best. So to be present is not only to be aware of what's going on within and without, that also, yes.

But even more importantly, it is to be aware of the now itself as the essence without which nothing else could even be. And right now, as I talk about it, perhaps you are able to realize within yourself what it is that I'm talking about, so that the words actually work in you, not to be accumulated and remember what I said, but let them work now, so that they can function as pointers in you. So the words are now pointing towards something deeper than what appears in the now, and that's the now itself.

It has no form, but it's that sense of timeless presence that's always there. And the strange thing is, it's inseparable from who you are in your essence. It's the I before it

becomes something, the beingness, the being, and you feel that in the background, a presence.

Sometimes I call it, can you feel your own presence? Of course, it's not your own because nothing is your own. We just put it like that, just as a temporary pointer.

Can you feel the presence of you right now? Not as a memory of your past or your personal history. You don't need any memory to feel the presence of you, and you cannot define it in any way.

In some ways it feels as if you didn't know who you are anymore, and yet there is undoubtedly a presence. It defies all description, and that is enormously liberating to realize that within yourself. Sometimes I describe it as stillness, whatever pointer works.

It's a stillness. It's an enlarged stillness that frees you from the person. What that means is you realize there's something more real to who you are than all the things that you think you are, which are accumulations from the past.

That's the person. They make up the person, the conditioning of the mind, the sum total of all the experiences, some of which are remembered, some are in the unconscious, and they might be remembered at certain times. Many other things you think about all the time, what you're telling yourself, who you are, et cetera, ideas about who you are, and the sense of I that's based on the story of me, or something deeper.

So you realize that is there, but it's a very fleeting phenomenon. The personal I is very insubstantial, but there's something much more foundational to who you are, but you can't define it. It has nothing to do with your history, or your name, or your age, or your physical appearance, or your status in the world.

And to be able to sense that is essentially liberating. It liberates you from the delusion that all you are is the person with the physical body and the psychological form. And what's especially liberating is you no longer look to your physical body and the psychological entity for your sense of identity, of who you are.

So the person is still there, but you don't need it anymore to give you your real sense of self, because you have something much deeper. That is your sense of self, which the Buddha called no self, and the Indian teachings called this the Atman, the self, just using different pointers. The Buddha called it the no self because it has no form.

Sometimes he calls it emptiness. You can't make it into a mind object. And it's so liberating because the person is always insufficient.

So if your sense of self is confined to the person, you can't be satisfied for very long. Very briefly, you get moments. But you basically exist in a state of dissatisfaction.

In some people, very pronounced. In others, it's just in the background. Something is still missing in my life.

Something is still not right. And then you try other relationships, and you try other places to live, and you try other activities. And sooner or later, and usually sooner, you come again to the place.

This isn't right either. And then you ask, what am I really meant to do? Where am I really meant to be?

Because it's not here. It's never here, ultimately, because you're not at home deep enough in the now. So you can never feel, this is never it.

So, but there's no external solution to that. There's only an inner solution to that. You come home to the now, and you have to drop down beyond the mental emotional accumulations that you confuse with who you are.

And you sense, as I sometimes say, the ripple on the surface of the Pacific Ocean stops thinking of itself as a ripple, and senses its own depths. And suddenly, the ripple feels at one with the depths of the ocean, but also feels at one with every other ripple that it sees on the surface of the ocean, because it senses its connectedness with the totality, with the one, and therefore recognizes every other ripple as also being an expression of that. And then, for the first time, it can become comfortable with other ripples, really at ease.

The ripples, of course, in our analogy, are people. And what I'm really talking about, I was just looking, coming here, and this question somebody asked that is connected with what we are talking about, and that's the question about trust. Very, something very foundational.

This person asks, a long time ago, I was hurt really bad. It was traumatic. Ever since then, it wasn't really possible for me to trust anybody again.

I still have fears and panic when there are situations of being close together, and I take medication. Can you give me advice so that I'm able to trust again? So, that sense of connectedness with being, that's what it is, to drop down into being, that's where real trust arises.

Trust cannot arise, you can't look at another person and say, give me your trust, can I trust you? People are unpredictable, and people are display varying levels or degrees of consciousness, even on a single day, or in one afternoon. You can catch a person in the same afternoon, relatively present, and then the same person gets challenged by something, one little phone call, somebody, and immediately the person goes into complete mind identification and reactivity, and then the same person who you try to trust says something to you that comes out of his or her particular state of

consciousness at that moment, and then the person who hasn't found the true source of all trust, who thinks that you can actually trust a person without sensing the connectedness with being, which is the source of all trust, then that person says, will then focus on the other person's moment of unconsciousness and whatever comes out of his or her mouth as words or actions, and say, you see, I knew we couldn't be trusted. And the unfortunate thing then happens, that thought lingers in the mind, he or she can't be trusted, in whatever form it might be expressed in slightly different words, and that thought lingers in the mind and stays in the background, and then whenever you meet that person again, that thought is there and whispers in your inner ear, he or she can't be trusted, be careful.

And because you believe in that underlying thought, you can't find it hard even to acknowledge the times when this other person is conscious and present, and you say, yeah, but not really, they look conscious now, but they're not really. In other words, you then look at the other person through your screen of mental accumulations, thoughts, and you no longer see what's there, but you see what your mind is projecting there, and you have drawn conclusions. It is true that that which gave rise to that particular thought, yes, of course, that person was unconscious, and perhaps in the moment of unconsciousness, that person said something to you that was untrue, that was a lie perhaps, or that was a distortion of something, or that was insensitive towards you, or whatever it was, yes, of course that happened.

A person can only manifest according, whatever they say or do manifest, it reflects their particular state of consciousness at that moment. But to make a permanent thing out of that and transform that in your mind into a self that you manufacture mentally for that other person, that's the delusion. And then your mind has fixed the other person, has a fixed image of that person, and it is quite possible that for the rest of your life, you're trapped in that, and I'm saying you are trapped, because when you trap another person in a fixed image, you yourself are trapped in that.

Somebody said the same thing 2000 years ago in slightly different words, something about judging. So we need to know how the mind works, how the egoic mind works. If we don't, then it'll deceive us, and it'll, we don't know what's happening then, we identify it with the mechanical patterns of the mind.

So every human being that you know, every human being you meet, they are not permanent fixtures, they are not, they are not, they are expressions of varying degrees of consciousness, depending what situation arises. They are not predictable, or if you know them, if you know their patterns, yes, their patterns are predictable, but you cannot say this person is always to be trusted. You never know, the moment may come, maybe after 15 years of knowing the person, something happens, and suddenly, oh, maybe I can't trust him or her.

So trust doesn't come from a person, it comes from that feeling of connectedness, the sense of connectedness within you. Then you can allow other humans to do what they do, to manifest whatever they manifest out of their particular state of consciousness at that moment, and not equate it with who they are, and manufacture an identity for them, a self, that, and then it's because that's a thought, or a group of associated thoughts in your mind. It's a dreadful imitation, but it happens all the time.

So when you know that, you can continue to meet other human beings in the state of openness, even people you've known for a while. Don't expect them to be conscious continuously, or to express in different language, don't expect them to always do and say the right thing, to be consistent in their behavior, most are not, and in many cases, one single human being is different entities. And it's only when you, sometimes when you know a person superficially, you know one particular level or manifestation of that person, the public persona, or whatever it is, and it's only when you spend more time with them, you live with them, you work with them, that other people will come out of the same human being.

And almost everybody who ever married somebody, at some point, woke up and said, this is not the person I married, something went wrong here. And then if you believe what your mind says, it will already come up with weird judgments like, he or she deceived me into believing he was playing a role, and just to get me, and whatever your mind is telling you, some absurd story, interpretation of this other person now, and then you get stuck in that, and that's the beginning of the decline of the... So of course you can't trust human beings, there isn't even a single human being there, unless that person is totally present, there isn't a single human being.

Every human being is many different human beings. So of course you can't trust them. But if you're in this state of connectedness with being, so you drop down to a deeper level within yourself, and there you have, there is a sense of power and something that goes far beyond anything in the world of form, is peace, a powerful sense of peace and aliveness.

And when you're connected from that, and you can allow other human beings to display their varying degrees of consciousness, to be their different selves in different situations, with compassion, without needing them, needing them to be consistent in their behavior, they won't. So if you need them to be consistent, then there's a discrepancy between reality and your expectations, which is an unpleasant place to be. Imagine the entire life, or going through life with an almost continuous discrepancy between your expectations, how things and people and situations and places should be, and how they are.

It's very frustrating. And you can notice that people who are very deeply trapped in those patterns very frequently use the little word should. Both apply to others and even to themselves.

Should have, should, should not, should not have. That's... He shouldn't have said that.

He should have thanked me. So that is a vital thing. Now, some people have an upbringing where that is relatively stable, where the family, maybe you're born into a loving family, you get support in early life.

Then it's perhaps easier to trust other humans than if you're born into a family that gives you no support and no love. And you have to just almost fight for survival, if not physical survival, psychological survival every day of your life. That's quite a, and this is perhaps the questioner case here.

Well, the questioner mentions one particular instance. So it can be one instance when a human being does something to you and makes you lose trust. Or in some cases, it can be many years of, of finding that life cannot be trusted because in your early years, your surrounding, the people that you are with don't support you, don't give you love.

And then of course there is, then you may be unable to trust other humans, not on the conventional level where people who have experienced relatively stable family background find it easier to trust other humans. But those people still are not necessarily motivated to go to the deepest place. It's, it's when life has deprived you of certain things, like the natural ability to trust others.

Then at first you are in a place of a deficient place, a deprived place, and you could be deprived in, in, in different ways by life. Even some people in early on in life lose one of their parents when they're still a child, or their parents abandon them, or one of the father or mother leaves, or whatever. It is very unstable.

Now one would usually interpret that as a huge handicap resulting in perhaps an injured sense of self for the rest of their lives. And this sometimes does happen, but it's also a great opportunity because those people who have experienced loss early in life, or even a little later in life, or have experienced very unstable family situation, those people's motivation to go deeper is quite strong. They just have to realize that that is a possibility.

So when everything is fine, you have a pleasant upbringing, then okay, then you can, you relate well to people, you can relatively trust them, you don't overemphasize when they do something wrong, you can still have some trust. You can forgive and forget as the expression goes. So that's, that's fine.

So it makes life for more pleasant experience. But also the motivation to go to a really deeper place where, where trust arises that has nothing to do with anything external is not as strong. So it is often people who have experienced disruption early in life, or lack of security.

Those people often are drawn at some point in their lives to a spiritual dimension.

Because the motivation is much stronger because they experience life. It's the life experience can often be painful, more painful than the relatively adjusted person.

But the relatively adjusted person also is relatively superficial until something happens to them because life usually arranges for some things to collapse in your life sooner or later. Even for the relatively adjusted person, they might lose their job on Wall Street. And suddenly, or whatever, the wife leaves him, the husband leaves, the children do something, something insane, the stock market collapses.

I could hundreds of possible scenarios of things, things in ways in which things can go wrong, and do. But so it's a, it's a curse and a blessing to have experienced a very difficult first part of your life. It's a curse because it can sometimes condemn you to a difficult life experience because those patterns are still operating in you.

But it's also, there's also the possibility that your motivation to go deeper is much stronger than a relatively adjusted person. I know that was the case with me. I wasn't that well adjusted.

So if you have that basic distrust, first you need to be aware of how, what your mind is doing to other people. That you need to be aware that every human is many people, unless they are really very conscious, and then you can just get perhaps remnants of personalities, but not, they don't get overtaken anymore by different personalities. That's already a great thing to know and to realize.

Every human has that. Not, as I said, not at, when you first meet them, when you start being, spending time with them. And before I continue, just a little anecdote.

There was a time when I lived in England, in the country. I had a cottage. There were two bedrooms, three bedrooms upstairs.

And because my income was low, I had to rent out two bedrooms. And so I had a succession of people renting over a period of three years or so. And probably about, it was a place where people would spend, come for a period of time and then move on.

I had probably 10 or 11 people. And out of those eight, out of 10, sooner or later developed, when I got to know them, lived in the same house with them, relatively small place, be displayed, there were areas in their behavior that were quite dysfunctional, almost called insane. And I don't just mean quirks of their personality, different ways of doing, no, some more than that.

Patterns that led to complete distortion of reality in certain areas of their lives. And that wasn't just one person, it was eight out of 10. And only one person didn't fit into any of these.

Two people stayed relatively, displayed a higher degree of presence. There were certain

variations also in them, but they didn't get taken over by personalities, temporary personas, sub-personalities, they're sometimes called, whatever you want to call them. They didn't get taken over completely, leading to almost total distortion of reality.

I had one person, however, that she came, stayed for two or three months and was quite peaceful. And a friend told me that she had told him living at Eckhart's place is like living in a float tank. Float.

And the moment she moved out, I heard secondhand accounts, she was involved in huge drama, including physical violence with men and other women. And she was known for always generating huge drama in her life, except when she stayed with me. I didn't know that, otherwise I probably wouldn't have invited her in.

So somehow in the energy field of presence, she was able to drop into or rise into presence. But the moment she left, the old patterns came back. Now that was an unusual case.

Mostly you find humans are not one single being. This is the point of the story. Once you know that, you can no longer perhaps misinterpret when humans shift and then do display behavior that is not conscious.

So, and instead of then creating a thought in your mind and allowing this thought to survive and even proliferate in your mind and start complaining and so on, you can recognize that every human does that, has that to a greater or lesser degree. Okay, then let's step forward to that realization. And then you can allow them because you probably are the same.

There are different people in you. There's a more conscious you and there's a more unconscious you. And then the more unconscious you has many different facets to it, different sub, different ways of being unconscious.

And then you can see, okay, now we know that we can't trust people, except in the sense as Byron Katie said, I trust everybody, said I trust everybody to do what they do. So you have to, you can't trust them to display consistently conscious behavior. That would be absurd.

So you go to a deeper place and see what the real trust is not, doesn't come from people. The real trust is finding that place of depths within yourself that does not. And once you're there, then you can relate to humans from there.

And you no longer say, I demand that you are conscious all the time. And if you're not, I'll hold it against you and then I'll never talk to you again. So it all comes back to that place of dropping down into where the mind activity subsides.

And instead of always being trapped in your thoughts and relating to the world and to

people through your thoughts, plus the emotions that accompany the thoughts, you go to that deeper place of just feel your own presence. Let's put it like that for a moment, feel the presence that you are, the beingness of you, the most, that deep level of I amness, the presence, the only thing that cannot be doubted, that it is absolutely real, that exists, that is the isness of you. And if that is in the background of your life, then you can allow others to do what they do.

The likelihood is when you meet others from that deeper place, their behavior will become a little more conscious. The very unconscious sub-personalities may manifest themselves less. Because when you erroneously mistake a person's unconsciousness, unconscious sub-personality or whatever you want to call it, when you erroneously mistake that for who they are and mentally focus on that, you also bring it out more in them every time you meet them, because those are the expectations.

And quite often, unless humans are really present, they oblige and they give you what you expect them. If you expect dishonesty, you're more likely to find dishonesty in humans. When you expect violence, you're more likely to find it.

So trust, really another word for it in spiritual terminology, is faith. Because what is faith? Faith is not belief.

Belief means you have a story and you say, this story, I believe this story to be true. And of course, you have no idea whether it is true. But you say, if you knew it was true, then you wouldn't say believe anymore.

You can't say, I believe in this table. You don't need to. It's here.

So belief would be belief in some abstract story or whatever it is. It could be an ideology, something your mind tells you. But faith is very different.

In some languages, belief and faith, unfortunately, are the same word. Faith is trust. Faith is a sense of deep connectedness with being.

From that deep place of connectedness, you can also manifest things. But let's not talk about that right now. That is the conscious connection with source, the source of life, which is within you.

But, and it's so easy. It's, you just become still and direct your attention to what? You direct your attention to nothing in particular.

You're just aware of attention and that's it. So if the attention is looking for your true self, it doesn't realize that it is your true self because it's consciousness. You are consciousness.

And knowing that, that's trust suddenly, because you're no longer dependent on the

continuously shifting things out here for your sense of the beingness of who you are. Because not only humans are continuously shifting, but even things around you, they come and go. Situations continuously come and go, change.

Impermanence, as the Buddha called it, fleeting. And so as long as you look to externals for any sense of security, including humans, can I trust him? Can I trust her?

That's very precarious. And usually when I would say, no, don't trust him or her, trust yourself. But then you're no longer in a state of distrust.

No, trust then arises, but not from, from him or her. It's such essential teaching, but not many people seem to realize it yet. Now at that deeper level, really many things that are different concepts on the external level, they really all, they merge into one.

So when we speak of trust or when we speak of presence, beingness, perhaps to put it more accurately, we'd say the connectedness with beingness is presence. And out of the presence flows trust. And out of the presence also flows, and that's also inseparable from trust, flows what you could call goodwill or benevolence towards other humans and other life forms.

Because when your mind is telling you something about another human and fixes, constructs an identity for that human by selecting the unconscious, one of the unconscious aspects of that human, by selecting that, then manufacturing a mental identity for that human, and then for the rest of your life, continue to relate to that human through that mind form, then you can, there is no, the goodwill cannot flow.

You can, there cannot be an outflow of goodwill anymore. It's blocked by the mind pattern. But if you no longer trap the other human and yourself in the mind pattern, then there is an openness for the outflow, let's put it like that, the outflow of benevolence towards the other person, the other human being.

And while you could call it love, but it's not the conventional, better maybe to call it loving kindness. And that is a wonderful thing to experience in relation, it makes human contact much more pleasant if you can feel an outflow of goodwill, even towards a human that you might not meet very briefly, and even there, sense that for a moment when you're not, there's no thought, there's just a presence, and you're looking at another human, and you feel an energetic, one could say also an energetic connection for a moment, and it's an outflow of goodwill, no matter who, what their function is at that particular moment in your life, there's always then an added dimension, otherwise you reduce other human beings to whatever their function have, whatever function they have in relation to you, the man who is selling you something, is he only the man who is selling you something? Is that, are you reducing this person to the function that he or she performs at that moment in relation to you, or is there a deeper dimension so that there is a human being that you recognize?

And the way I, as you may, I don't know if you have heard me say that before, the way what I, how I interpret human being is, you might have, might notice that there are two words in the English language, in a way at first I felt it's a pity that English doesn't have one word for human being, it only has man, and that's supposed to include women, so when you, often when you read, when people say men, it's supposed to include women too, but it doesn't, but it still means men, so some languages like German, they have a word that is, applies to man and woman, mensch, so that would be, mensch is man or woman, but English language you need to have two words, you have to say human being, at first I felt, well that's a pity, but then upon looking more closely at human being, I realized, oh, that's actually quite wonderful because there's a deep truth there, you have the human and you have the being come together, the human is a form, it's the physical vehicle and it's the psychological form, including all the imperfections and all the accumulations and the conditioning, the person, basically the person who you think you are, the person who other people think you are, the person that you've been told you are, and the person you believe to be, the person, ideas in your mind about who you are, that's the person and that's the human. Now most people only know the human, they think they are the human, they don't realize that they are also the being, but you have to know both really to be awakened in this dimension, you need to be awakened to the being dimension in you, so that you can be in the balance between form, physical, mental, emotional, psychological form, the form who you are, the person, and the transcendent dimension, the essence of who you are, which is the being, and your identity to awaken spiritually means that your identity shifts from the human to the being, and when your identity has shifted from the human to the being, the human becomes a more pleasant human, and it's more comfortable for yourself to be this particular human in that life, this particular lifetime, and it's more comfortable for others to be with you as that particular human, and that's because you also know the being, the transcendent dimension, so that is, there have been cases of humans who, extreme cases of spiritual realization, humans who completely wanted to give up their humanness and disappear in being, this has happened in the past in early Christianity, people who withdrew into the desert, solitary meditators, the desert fathers, they were called in early Christianity, in India for thousands of years, there have been humans who wanted nothing to do anymore with the world of form, and withdrew completely into being. I myself have been tempted a few times to go that way, but since I'm not living in India, nobody's going to come and feed me when I sit there, and I don't want to be put away into some institution, and you don't want that either for yourself, so I would suggest the balance between the person, which includes all the doings of the person, and the being, and it's only then when there's a balance between the human and the being that you become a true human being, before that you're not, you're on your way, but you haven't become fully human yet, because you can only become fully human when you realize the being also, and so there are still millions on the planet who most certainly are not yet fully human, and that is why they create so much suffering for themselves and others, so the majority still of the population on the planet is a work in

progress, haven't quite arrived yet. God, as I saw the other day, the bumper sticker that I saw on the car said, be patient, God isn't finished with me yet. Evolution continues, the human continues to evolve, and in a strange way, the discovery of being, or the realization of the being dimension in you, means that the person, that dimension of the human becomes far less dense, it's almost like it half recedes, disappears, and then the being shines through.

Without the being, the human is very dense, dense karmic accumulations, so what is your purpose in life is to become fully human, but when we use the word to become, that seems to imply it's a long road ahead, but it's not really. In fact, you only become, there's lots of paradox in spiritual language, you only become fully human when you realize that apart from becoming, there's also being, you're no longer trapped in continuously becoming, becoming, becoming, that's the human, trying to become more of this, more of that, so you realize there's the being also, and you're not continuously trapped in becoming, then you become a true human being.

So to know this, that humans are not fully human yet, this is wonderful, because then you can allow other humans to be on their journey, and compassion can be there when you realize they are not fully human yet, but without coming from a place of superiority that thinks, I'm fully human, but they are not, so that sense of superiority is usually a sign that you're not there, because as you become a full human being, you're no longer identified, that's the mark of the full human being, you're not identified anymore with the form, the form, you are able to use it and be it to some extent, but you don't derive your identity from it, so superiority can only, superiority or inferiority can only come in as long as you're identified with the form of you, mental, psychological, physical, but once your identification is with being, there's no longer any comparison, because immediately you realize that is the being that you share with every other being, it is the one being that appears as many, so how could you feel superior to another, although you may recognize that they are not fully human, yet it means they haven't realized their beingness, they are already in a way, they are already, but they don't know it, and so they are trapped in the world of delusion, so you continuously get feedback from other human beings as to your level of consciousness, and that's good, if you lived alone, you wouldn't know, you could easily think you are fully, you have arrived and you're completely enlightened, because you can meditate for so many hours every day, well, I feel that this session is complete now, it was, every time the one truth expresses itself in slightly different ways, I'm always surprised how it happens, and it's wonderful to see.